REVIEW OF THE PAST MONTH.

Monday, January 28th.

At Home.—Her Majesty, the Prince Consort, and the Royal Family, appear to be enjoying their usual good health. The Prince of Wales has gone to Cambridge as an undergraduate. Prince Alfred has gone out on another sea voyage, in the steam war ship, "Saint George," of 90 guns, to British America and the West Indies.—Parliament is to meet in a few days. Several recent elections having, by division among the liberals, resulted in the election of tories, we shall not be surprised if the Derbyites come into power, and a General Election takes place in the spring.

Abroad.—At his Grand Levee, on Jan. 1, the Emperor of the French spoke words of peace to the ambassadors, and has since withdrawn his guard ships from Gaeta, and left the young tyrant of Naples in the hands of the Sardinians, who are now besieging the place by sea and land.—The King of Prussia, after long imbecility, is dead. The new King has granted an amnesty to political offenders, but is doing some doubtful things, in enlarging his already numerous army, and in reviving the quarrel between Denmark and her German provinces.—The Chinese are paying in solid silver the price of their folly. We hope that in future both we and they will act with more uprightness.—Lord Elgin and Sir Hope Grant are gone from China to Japan. But what to do? We hope no mischief is brewing there.—India is not quiet under the new Income Tax. We fear the imposition of it was a mistake after all.—In New Zealand the natives have at length been defeated.—But to the United States the eyes of the world are now directed. South Carolina is in full revolt, and has fired *the first shot* at a Government troop ship. Florida, Mississippi, and Alabama, have also, it is said, seceded. President Buchanan now sees his folly in encouraging secession, and would fain restrain it, but it is too late. The Great Confederation of States is broken, never, we expect, to be repaired; and better far it should be broken, than slavery be perpetuated for ages. There is little hope now of conciliation. Everywhere the Southerners are seizing the forts, arsenals, and arms, and treating the Government with contempt. We hear that many thousands of dollars have been subscribed for the assassination of Lincoln, the new president. Infatuated men! they are mad, absolutely mad! Their doom cannot be distant, and humanity would rejoice over their fall.

Marriages.

Oct. 27, at Melbourne, Victoria, by the Rev. Isaac New, baptist minister, Granville Sharpe Price, son of Dr. Thomas Price, of London, to Annie Ewing, second daughter of Mr. J. Jones, of Heath, Loddon.

Dec. 12, at the baptist chapel, Isleham, by the father of the bridegroom, assisted by the Rev. W. W. Cantlow, uncle of the bride, Walter, eldest son of the Rev. J. Cooper, Wattisham, to Elizabeth, seventh daughter of Joseph Slack, Esq., Taorn Hall, Wicken.

Dec. 12, at Bishops Stortford baptist chapel, by the Rev. B. Hodgkins, Mr. William Saggs, to Mrs. Camp.

Dec. 13, at Turret Green baptist chapel, Ipswich, by the father of the bridegroom, the Rev. Thomas Morris, of Whitchurch, Southampton, the Rev. T. M. Morris, to Kate, second daughter of the late Henry Ridley, of the above place.

Dec. 18, at the baptist chapel, Bridgenorth, Shropshire, by the Rev. D. Jennings, Mr. John Lacey, to Emily, second daughter of the late Mr. Hill.

Dec. 20, at the baptist chapel, Addlestone Surrey, by the father of the bride, Mr. Joseph Green, of Clapton Square, London. to Miss Mary Jane Tubbs, of Addlestone, A very handsome presentation of plate and china was made to the bride by the members of the church and congregation.

Dec. 19, at Trinity baptist chapel, Bradford, by the Rev. H. J. Betts, Mr. William Boooksbank, of Bowling, to Sarah Ann, daughter of Mr. George Craven, Pudsey.

Dec. 22, at the baptist chapel, Romsey, by the Rev. W. Drew, Mr. Charles Craven Lacey, of Winchester, to Kate, eldest daughter of Mr. Chas. Summers, Romsey.

Dec. 25, at the baptist chapel, Torrington, Devon, by the Rev. W. Jeffery, Mr. Thomas Squire, Hill Farm, Frithelstock, to Miss Mary Anne Brooks.

Dec. 25, at Ebenezer baptist chapel, Scarborough, by the Rev. Dr. Evans, Mr. Luke Septimus Cross, to Sarah, eldest daughter of Mr. George Cass, Scarborough.

Dec. 25, at Portmahon baptist chapel, Sheffield, by the Rev. J. P. Campbell, Mr. Thomas Beet, to Miss Ridgway.

Dec. 29, at the baptist chapel, Sunnyside, by Mr. A. Nichols, Mr. James Wilson, Stonepits, Edenfield, to Miss B. Taylor, only daughter of the late Mr. William Taylor, of Brown Bent, Walmsley-cum-Shuttleworth, Lancashire.

Jan. 1, at the baptist chapel, Chepstow, the Rev. J. Jones, minister of the place, to Miss Lloyd, Castle Parade, of the same town.

Jan. 2, at Crane Street baptist chapel, Pontypool, by the Rev. Dr. Thomas, the Rev. E. Morgan, baptist minister, Wem, Salop, to Ann, only daughter of Henry Morgan, Esq., Mamhilad House, near Pontypool.

Jan. 2, at the baptist chapel, Harlow, by the Rev. H. C. Leonard, M.A., of Boxmoor, the Rev. F. Edwards, B.A., of Leeds, to Sarah Elizabeth, only daughter of Thomas Chaplin, Esq., of Harlow.

Jan. 8, at the baptist chapel, Brixham, Devon, by the Rev. Moses Saunders, Mr. George Clark, Kingswear, to Miss Susanna Bastow Drew, of Brixham.

Jan. 13, at the baptist chapel, Hinckley, by Mr. Parkinson, Mr. J. Cobley, to Miss A. Ward.

Jan. 15, at the baptist chapel, Woodgate, Loughborough, Mr. T. Hallam, of East Leake, to Miss E. Tyers, Wymeswold.

Jan. 16, by license, at the baptist chapel, Dover Street, Leicester, by Mr. Malcolm, Mr. J. M. Moore, to Emma, second daughter of the late Mr. Joseph Coleman.

Jan. 23, at the Independent chapel, Tipping Street, Ardwick, Manchester, by Mr. Lewin, Mr. Julius Cæsar Smith, baptist minister, Alford, Lincolnshire, to Caroline, youngest daughter of Mr. James Howe, of Louth.

Deaths.

In the month of April last, at Linyanti, on the Zambesi, the Rev. Holloway Helmore, for nearly twenty years a faithful and devoted missionary in Africa; and, at the same place, within a few days, his wife and two of his children, all from fever.

Nov. 4, aged 83, Mr. Edward Hudsmith. He was a member of the baptist church at Middleton-in-Teesdale almost from its commencement, and for many years a deacon.

Nov. 28, after a week's suffering, the Rev. Samuel Wells, baptist minister, Thurleigh, Beds., aged 60 years. "His end was peace."

Dec. 15, at Romsey, Hants., Josiah George, Esq., in the 77th year of his age. The deceased gentleman was for many years a deacon of the baptist church in this town; he was also a magistrate of the borough, and on several occasions was elected to fill the office of mayor. His loss will be deeply felt by a very large circle of friends, by whom he was highly and deservedly respected.

Dec. 17, of consumption, William Elisha, the beloved son of the Rev. William Hawkins, baptist minister, Shrewsbury, in his 22nd year.

Dec. 21, Mr. Henry Bambridge, aged 61, a member of the baptist church at Middleton-in-Teesdale, and brother of our oldest surviving deacon. Also previously, at the age of 78, Mary Bambridge, mother of the last named. She was spared to enjoy the great privilege of seeing her family of eleven children all grow up, be baptized, and joined to christian churches.

Dec. 22, Mr. Lawrence Taylor, of Lumb, Lancashire, in the 49th year of his age, a member of the baptist church, Goodshaw.

Dec. 24, at Aston House, Oxon, Susannah, the beloved wife of the Rev. B. Arthur, baptist minister, of Coate. Her affliction was protracted; but was borne with patience and entire submission to the Divine will. "Her end was peace."

Dec. 25, Mr. John Watts, aged 76, many years a respected member of the baptist church at Waterbeach, and twenty-six years a superintendent of the sabbath school. His end was peace. "Let me die the death of the righteous, and let my last end be like his."

Dec. 30, very suddenly, Mr. George Graves, of Northwold Hall, for many years deacon of the baptist churches at Swaffham and Downham. "His end was peace."

Jan. 7, at Addington-place, Camberwell, the Rev. Jonathan George, pastor of the baptist church, Arthur Street, Walworth.

Jan. 14, at Swannington, Leicestershire, Mr. Samuel Jeffcoat, aged 79, for many years a member of the General Baptist church at Hugglescote. Our venerable friend went by the name of the "Old Bombardier," having served in the artillery during the Peninsular war. He was present at the battle of Corunna, when Sir John Moore fell by a cannon ball. In October, 1858, we published an autobiography of the old soldier, written by himself, in the *Christian Pioneer*.

Jan. 19, after several years of helpless weakness, borne with meek resignation, Mrs. M. A. Laxton, aged 62, a member of the General Baptist church, Carley Street, Leicester.

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HISTORICAL SKETCH OF THE ARMENIAN MISSION.

BY DR. DWIGHT, OF CONSTANTINOPLE.

Western Asia has been the chosen theatre of God's mightiest works. Nearly all the events recorded in the Bible had their accomplishment here. The great work of atonement for the sin of the world was begun and completed in this land. Here Christ the Son of God "became flesh, and dwelt among" men; and here He suffered, died, and rose again. Here the Spirit was first poured out from heaven, and thousands were born in a day, the earnest of greater and more extended blessings upon the race of man. But the church of Christ in this land was destined first to pass through centuries of severe trial. Those whom God originally called, and upon whom he bestowed such distinguished blessings, for the most part forgot their "first love," and gradually returned to the "beggarly elements" of this world. They forsook "the fountain of living waters, and foolishly hewed out to themselves cisterns, broken cisterns, that could hold no water." As a natural consequence, God also forsook them, and gave them up to "strong delusions," to "believe lies;" and thus they brought upon themselves "swift destruction." Centuries have rolled away, and the different branches of the Eastern Church are still lying under the frown of an offended God. Strangers rule over them with an iron sceptre. The name of Christianity exists, but the appreciative knowledge of its distinguishing and fundamental doctrines is, for the most part, gone, and so also are its spirit and power. Within the last thirty or forty years, western christians, particularly those from America, have been labouring to rekindle the lights that have been for so many ages extinguished. They have met with varied success. The Armenian race seems to have been especially susceptible of the truth. God has evidently prepared the minds of this people for the reception of the pure gospel; and we can hardly doubt that he has chosen them to be his favoured instruments in spreading the light of a reformed christianity through the whole of Western Asia.

Before entering directly upon the work assigned to me of sketching the progress and present aspects of the reformation among this class of people, I feel that it is needful to show first, very briefly, what is the religious system of the Armenian Church. Omitting all questions of external ceremony, as well as all mere philosophical distinctions, let us inquire directly as to the teachings of the Armenian Church on the fundamental points of salvation. What views does it present to its people as to the nature and extent of sin, the medium of access to God, and the way in which pardon and salvation may be secured?

And, in the absence of authoritative councils, officially establishing and recording the creed of the Armenian Church, I know not what I can do better than to examine the system of religion as taught in their catechisms published by the sanction of their highest ecclesiastical authorities, and used in their schools. I have before me *seven* different books of this sort, published at different periods, within the last thirty years, the last one as lately as 1858, and all having the Patriarch's *imprimatur* on their title-page, and one of them written by a Patriarch himself. Among these books there is a remarkable uniformity on the points I shall now bring forward. Usually the first question in the book is, "What art thou?" *Ans.* "Thanks be to God, I am a christian." *Q.* "By what means did you become a christian?" *Ans* "By the grace of the holy baptismal font, when I was baptized in the name of the Father, and of the Son, and of the Holy Ghost." We are next taught that the outward mark by which a christian is known "is the sign of a cross made upon his face;" and that the perfect christian is the man "who fulfils the command of Christ, and keeps the commandments of the church." After this come "the commandments of the church," namely, that by "penance" and "confession to the priest," and "absolution," every "actual sin," whether "venial or deadly" is "blotted out"—"original sin" having been effaced "by baptism;" and that if a person happens to be brought near to death without the absolution of the priest, "extreme unction" will fully "blot out" all his sins. Furthermore, the Armenian Church, in these books, is wholly silent as to the mediatorial office of Christ, but teaches that the "highest of all mediators" is the Virgin Mary, and, after her, that the angels and saints are to be used as mediators with God; and that the saints are to be honoured by "going to church" on their feast days, "by using them as intercessors with God," and "by honouring their pictures and relics;" and it is also declared that these pictures and relics "have miraculous powers." Furthermore, these catechisms inculcate, that when the priest at the altar pronounces the words, "This is my body" and this is my blood," "calling upon the Holy Spirit," "the bread and wine in his hands from that time become the true body and blood of Christ." And lastly, they declare that the church fathers and their successors are the "vicars of Christ on earth," and the appointed "head of the church," and that, equally with the prophets and apostles, they are "infallible."

Now, what could you expect the religious condition of a people to be, who had been brought up from their infancy under such a system as this, and especially when you take into consideration that the great mass of them cannot even read, and, even if they could, are furnished by their church with the Bible only in an unknown tongue?

Such was the condition of the Armenians of Turkey thirty years ago; but, blessed be God, it is not their condition now. The church standards have not changed. The church catechisms have not changed. The liturgy, and all the service books of the church, are precisely what they were centuries ago; and the regular round of ceremonies and observances is gone through within their churches, by priests and people, in the same perfunctory manner as before. But a change has been going on *in the minds of the people*, both in the capital and throughout the provinces, which must produce its fruits, sooner or later, on all their forms of worship, as well as on their daily lives.

The attention of the American Board of Missions was first directed to the Armenian people in a providential way. In 1821, a missionary of the Board visited Jerusalem, and there fell in with some Armenian pilgrims, who expressed the desire that missionaries might be sent to their country. From that time the subject was never lost sight of, although it was not until the beginning of 1830, that the first step was taken towards accomplishing this object. The Rev. Eli Smith, afterwards Dr. Smith of Beyrout, and the writer of this article, were at that time commissioned to perform an exploring tour through the proper country of the Armenians preparatory to a mission among them. This tour occupied the whole of the year 1830 and a part of 1831, and it resulted in the establishment of the mission to the Armenians, and also to the Nestorians. The simple design, in both cases, was to endeavour to infuse a new spiritual life into these churches where then all was death. We were sent not to a heathen people, to make known the gospel to those who had never heard of it before; but, on the contrary, to a nominally christian people, who, during centuries of ignorance and oppression, had been drawn far away from the simplicity and purity of gospel faith, as well as from the power of godliness; and whose sad example had been and was working great mischief on all the nations around. And I must not omit to state here, that the true christian enlightenment and evangelisation of the Muhammadans of Turkey was the ultimate end of the mission to the Armenians. It was felt that the chief thing which kept back the Turks from the gospel was the idolatry of the so-called christian churches around them. Christianity had long been falsely represented to them, and a solemn responsibility seemed to rest upon the evangelical churches of the world to place before them a true example of its purity and its power. The only hopeful way of doing this was in endeavouring to resuscitate the dead churches of Turkey. If, for instance, the Armenians could be brought, by the blessing of God on faithful evangelistic labours among them, to cast away all that in their faith and practice which they had derived from men, and retain only that which had come from God, there would be great hope of a powerful influence for good going forth from them upon all the Muhammadans around.

The work of reforming the Armenians, however, was a delicate and difficult one. The result thus far has proved that the time was opportune for the commencement of the mission, and that, of all the Oriental Churches, the Armenian and the Nestorian were in the most promising state for the experiment.

The first station* occupied by the American Board among the Armenians, was at Constantinople. The Rev. Dr. Goodell removed to that place from Malta in 1831, and the writer of this article joined him in the following year, as did also the Rev. Dr. Schauffler. The special mission of the latter was to the Jews, though he has always laboured much to help forward the Armenian work, and in those early days, as well as subsequently, his counsels as well as his labours were of the greatest value.

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* It is well here to state that, according to our usage, a *Station* is a place occupied by missionaries from America; and an *Out-station* is one occupied by native assistants.

The missionaries made it a primary object to secure, if possible, the good-will and co-operation of the Patriarch, the Bishops, and the other ecclesiastics of the Armenian Church. In this they seemed for a while to be successful. They made no secret of their religious views, and often, in those early days of their mission, did they find opportunities for conversation with Armenian Bishops, Vartabeds, and Priests, on the fundamental points of the gospel. Almost never did any one object to the truth as stated by us; many spoke decidedly in its favour, and expressed great interest in listening to it. More than once did ecclesiastics in high standing, in the freest manner avow their dissatisfaction with the burdensome forms of their own church, and their deep conviction of the necessity of reform. Further acquaintance, however, with men of this class in Turkey has taught us the necessity of receiving their fair words with extreme caution. Two, at least, of those who thus early avowed themselves to us as friends of reform, subsequently made themselves famous as Bible burners and persecutors of God's people.

In the course of the year 1833, we saw the first evidences of the work of God's Spirit amongst the Armenians. A single individual, a private tutor in the family of an Armenian banker, called upon the missionaries, and conversed, with the deepest earnestness, on the subject of personal salvation. He soon brought with him a companion, who appeared equally moved with himself. Both had been pupils of a famous teacher, by the name of Krikor Peshtimaljean, who at that time was the head-master of the Patriarch's school. Subsequent acquaintance with this man proved that his mind had been enlightened by the perusal of the sacred scriptures, and that, in his religious views, he was far in advance of the mass of people around him. Cautiously, and yet surely did he lead his pupils to perceive the difference between the Divine word and human traditions, and to feel that many errors had crept into the Armenian Church which time would rectify. Nearly all of the first inquirers of our mission had been more or less under his training. He was time-serving, however, in his policy—the Erasmus of the Armenian Reformation.

The first inquirer still survives, and is now the Rev. Hohannes Der Sahagyan, acting pastor of one of the Evangelical Churches in Constantinople, a well tried and very excellent brother.

It may be interesting to note also, in this place, that all the pioneer male missionaries to the Armenians are still living, and most of them are to this day actively engaged in the field. Old age is creeping over them, attended by its usual infirmities, but still it is their blessed privilege to preach Christ and him crucified to perishing sinners, and to see such triumphs of the cross in this land as they never expected it would be their privilege to witness in the flesh.

No sooner did the awakening and purifying work of the Spirit begin to appear than opposition also arose. In the first instance, it was instigated by some of the Papal clergy, who, though no friends to the Armenians, have ever been most ready to put them on their guard against the encroachments of protestantism. The first efforts of this sort, however, were feeble, and, as usual, they turned out rather to the furtherance of the gospel.

The light of true spiritual christianity which had been kindled in some minds, rapidly spread from heart to heart. The key-note that had been raised was "*The Bible—*

nothing but the Bible;" and it was taken up readily, and with joy unutterable by many, while it struck dismay into the hearts of a proud and venal hierarchy. The Patriarch then in office, however, was a mild man, and by nature incapable of being drawn into any rash measures. The Bishops were not agreed among themselves as to what steps to take to ward off the threatening danger; and no one knew but that the majority of the people had already embraced evangelical sentiments. There was, as yet, no visible organization of the reforming party, and no possible means of knowing how many of all the people, were really on the Lord's side; but one thing was obvious to all, namely, that very suddenly and strangely the common topic of conversation among almost all classes of the Armenians at the capital was protestantism. From the first we had studiously avoided, as much as possible, all questions of external observances, and also all direct attacks even upon the doctrinal errors of the Armenian Church. We laid it down as a principle that the readiest method of eradicating error from the mind is to pour in the truth. We therefore determined, as much as in us lay, "to know nothing but Jesus Christ and him crucified." In this way it was left to their own minds to work out the problem in regard to how much, and what in their former system was to be retained and what rejected.

Notwithstanding the individual cases of opposition alluded to, yet, externally, our relations with the Armenian clergy, high and low, continued for the most part friendly until the year 1837. Then, for the first time, the authorities of the church set themselves openly in antagonism to our mission. For two years and more we had had in successful operation in Pera a literary and scientific institution for Armenian and Greek boys, the number of pupils being about sixty, two-thirds of whom were Armenians. Near the close of the year 1837, the parents were peremptorily ordered by the Patriarch to remove their children from this school, and the order was immediately obeyed. But our head-master, Mr. Der Sahagyan, already mentioned, who was to be the principal butt of the patriarchal vengeance—and it was said that arrangements had been already made for his exile—was immediately engaged by a rich and powerful Armenian banker to take charge of a large school, of which the banker was the patron, in one of the suburbs of the city. This school consisted of 600 pupils, all of whom were thus brought under direct evangelical instruction; and we were left to admire the overruling providence of God which brought so much good out of what appeared to us at the time so great an evil.

Two years afterwards (Feb. 1839) the first actual persecution of the protestant Armenians began. Mr. Der Sahagyan, with a companion not quite worthy of being considered a protestant, were banished to a monastery near Cæsarea, in the interior of Asia Minor, about 400 miles distant from the capital. It was evidently the design of the enemy at this time to annihilate, by a general persecution, the very name of protestant from among them. By a singular concurrence of circumstances, the most violent of the opposers had obtained easy access to the ears of the mighty Sultan Muhamud, the then reigning sovereign of Turkey, and the train was laid for a terrible explosion, which should not only destroy protestantism, but also drive all the missionaries out of the country. But by another still more singular concurrence of providences, this whole plot was defeated, and in the end all turned out "for the furtherance of the gospel." The Sultan died. The mighty were brought low. Public events of the gravest character absorbed everybody's attention; and God's people were again left in quietness to recover their strength, and silently, though diligently, to sow the seed of Divine truth beside all waters. After a year of exile, our good brother, Der Sahagyan, was allowed to return home, through the kind and efficient interposition of Dr. Millingen, a Scotchman, and one of the Sultan's physicians.

At the very time that the storm was raging at the capital, the mission was pushing its advanced posts into the very heart of the country. Erzroom was occupied as a missionary station in September of 1839. This town is almost in the very centre of ancient Armenia, about 130 miles S. E. from Trebizond, and situated in an extensive plain through which flows one of the principal branches of the Euphrates. We had now five missionary stations among the Armenians, namely, Constantinople, Smyrna, Broosa, Trebizond, and Erzroom, and they were manned by eleven missionaries, besides a few native assistants.

From this time the work of reform, both at the capital and in the interior, went forward with more rapid strides than ever before, and many were the tokens we had of the special presence of the Holy Spirit. The gospel was preached by the missionaries in a more formal way than formerly. Many interesting cases of conversion took place, some of them among the priesthood. Even the Vartabeds (preachers) of the Armenian church began to change their style of preaching, adapting it to the times. Much less was said by them of Mary and the saints, and more of the simple gospel of Christ. A spirit of inquiry prevailed, and many frequented the houses of the missionaries. The native converts were particularly active, and it seemed to be the great business of their lives to win souls to Christ; and greatly did the Lord bless them in their labours.

In two places near the capital the work of God became particularly interesting. These were the outstations of Nicomedia and Adabazar. The former is situated at the head of a gulf of the same name, about sixty miles directly east from Constantinople, and the latter is thirty miles farther east in the interior of Asia Minor, on the ancient river Sangarius. In Broosa, also, good attention was given to the word preached, and, in short, wherever labour was performed, it met with a speedy return.

For the space of several years the native protestants were generally unmolested, although individual cases were constantly occurring of petty persecution for the truth. There was just enough opposition to remind us that the enemy, though temporarily silenced, was not dead.

The Bebek seminary received an unusual share of the attention of the hierarchy. It was established in 1840, chiefly for the education of pious young men for stations of usefulness in connection with evangelistic labours in the land. Repeated attempts were made to crush it during the first six years of its existence, but, by the help of God, it survived them all, and it still lives, the venerable mother of many promising children.

Hitherto no foreign ambassador had ever interfered for the protection of God's people in Turkey; and the idea of religious liberty had probably never found entrance into the mind of any single individual, either of the spiritual or temporal rulers. The Patriarchs were clothed by the Sultans with almost supreme authority over their own people. They had their own patriarchal prisons where they could confine any of their own children at pleasure, and without reference at all to the Turks. And if this was not sufficient, a single word from them to the Turkish authorities would suffice to procure corporal punishment of the most cruel description, imprisonment, and exile; and the Porte never investigated the cases.

In August, 1843, however, an event occurred which gave an entirely new turn to affairs in this respect. A young Armenian, who had rashly embraced Islamism, and afterwards returned to his former christian profession, was decapitated in one of the streets of Constantinople. The British ambassador here at that time, Lord Stratford de Redcliffe, having been deceived by the Porte in the matter, demanded and obtained from the Sultan himself a solemn pledge that no similar case should again occur in his dominions. Here was the entering wedge of religious liberty. Although no reference was made to the protestants in this land in the terms of this pledge, nor in the minds of the parties concerned in it, yet a principle was involved which was new in Turkey, and to which effectual appeals were subsequently made, and which ended in the order for the full protection of protestantism in the empire.

During the winter of 1843-4, the stations in Turkey were favoured with a visit from the Rev. Rufus Anderson, D.D., Senior Secretary of the American Board of Missions, and the Rev. Joel Hawes, D.D., one of the corporate members of the same board. An opportunity was thus had for consultation on various questions practically bearing upon the missionary work in this land, the results of which were highly important in many respects. One of these results was the entire relinquishment of the Greek department of our mission in Turkey, and the transfer of several missionary brethren from the Greek to the Armenian field. In taking a step so undesirable in itself, and so truly painful, we seem plainly to be following the leadings of Providence.

From 1843 to 1846, there was no long period of exemption from persecution, although throughout the whole field a spirit of religious inquiry was wonderfully diffused, and believers were multiplied.

The most marked case of persecution was that of Priest Vertannes, who was deprived of his official robes, and sent into exile, by order of the new patriarch Madteos. This occurred in December of 1843. At first the priest was confined in the monastery at Armash, near Adabazar; but complaint having come from thence that he was busy in making all the inmates protestants, he was further banished to Cæsarea. While on his way to that place, in charge of a police-officer, he everywhere preached the Word; nor after he had arrived at Cæsarea did he cease to make known Christ and him crucified. During the summer of the year 1844, on the occasion of a great wedding-feast, made by the Sultan, a general amnesty for all exiles was proclaimed, and priest Vertannes was thus released, to the great joy of his brethren, and even of some of the persecuting party; for while in exile he was charged with successfully labouring "for the seduction of Armenians to the protestant faith."

In the autumn of 1845, a female boarding-school was opened by the mission in Constantinople, which still continues to flourish, and has been a most important instrument for good in this land. Many young ladies of the Armenian race have been educated there, who are now wives of pastors, teachers, and other native helpers, and some of them have proved highly useful as teachers of schools in different parts of the land.

Madteos, the new patriarch, seems from the first to have considered it as his special calling to root out protestantism from the Armenian church. He was an early friend of the missionaries, and knew fully their views, and once professedly assented to them. It was always evident, however, that he was a time-server, and that he had great skill in trimming his sails to every popular breeze. Before he was called to the patriarchate, while bishop of Broosa, he began to show himself an enemy to evangelical truth, by ordering the bible and other books of the protestants to be burned; and as he owed the appointment of patriarch no doubt to the impression he had made on the minds of those in whose hands the choice rested, that he was determined to war manfully against the protestants, he must, of course, do all in his power to strengthen that impression. Ambitious, mercenary, unprincipled, and deeply cunning, he was a most fit tool for the enemy of the truth; and most zealously did he give himself to the diabolical work of persecution.

For two years, isolated cases of persecution were constantly occurring in all the places in the interior where protestants were found. These cases were particularly severe in Erzroom, Trebizond, Nicomedia, and Adabazar and its vicinity. Imprisonment, the bastinado, and exile, were freely resorted to, as well as mobbing in the streets, stoning of houses, &c., &c. Early in 1846, by command of the patriarch, a simultaneous and general onset was made upon the poor unprotected protestants all over the land. Sabbath after sabbath all the Armenian churches rang with the most terrible anathemas. The protestants were called "traitors," "murderers of Christ," "children of the devil," "the offspring of Antichrist," "worse than infidels and heathens," &c., &c. Parents were ordered to drive out their protestant children, husbands to separate from their protestant wives, the owners of houses and shops to expel their protestant tenants, and commercial companies to exclude their protestant partners. All Armenians were strictly prohibited from trading in any way with protestants; bakers were ordered, on pain of anathema, not to furnish bread to their families, and water-carriers not to furnish water. Amongst an ignorant and fanatical people, the effect of such mandates, from their highest church authorities, was tremendous. And to ensure the full carrying out of the orders, the parochial priests were especially charged to superintend the work personally; and most faithfully and energetically did they perform the task assigned to them. In the city of Constantinople alone nearly seventy individuals were obliged to leave father, mother, brother, sister, husband, wife, or children, for Christ's sake, and were literally turned into the streets. Nearly forty had their licenses to trade taken away from them, and were obliged to close their shops, because the heads of their guilds were Armenians, and either the willing or unwilling tools of the Patriarch. The only condition on which they could retain their former places of business, was to subscribe to a creed drawn up by Madteos, which contained all the worst errors of Popery. We have reason to be thankful to God that very few indeed fell away. Special grace was evidently vouchsafed to our brethren, which enabled them to glory even in their tribulations. And the whole was overruled in a most remarkable manner for the good of the church of Christ in this land. The Patriarch, seeing that hitherto all means of reducing the protestants to obedience had failed, sent to the Porte the names of thirteen of the leading men of the anathematized, with the request that they might be banished. The British ambassador had already most humanely interfered in behalf of the persecuted, and now a simple reference before the Porte to the pledge of the Sultan in 1843, was sufficient. The reply of the government to the Patriarch in substance was, that, *having adopted the principle of freedom of conscience, they could not now banish men for imputed religious errors.* The ground thus taken by the Porte was fatal to the Patriarch's plans. It was the first public avowal by the Turkish government of the law of religious liberty as the law of the land.

It ought here to be stated that printed copies of the patriarchal bulls of anathema were sent to the Armenian bishops all over the country, and substantially the same scenes of persecution were enacted in each place where protestants were found. It was the reign of terror, but it was the harbinger of a brighter day.

[In our next we shall give the remainder of Dr. Dwight's very interesting sketch, when our readers will peruse, with wondering delight, the great and good things God is doing by his servants in the regions of Asia Minor, and in some of the very places where Paul, and Luke, and Silas, first published "the glorious Gospel of the blessed God." Here, and in Burmah, the American Protestant missionaries are now reaping their richest harvests.]

Poetry.

"PILGRIMS TO ZION'S CITY BOUND."

" Who are these, and whence came they?"

NOT from Jerusalem alone,
To heaven the path ascends;
As near, as sure, as straight the way
That leads to the celestial day,
From farthest realms extends;
Frigid or torrid zone.

What matters how or whence we start?
One is the crown to all;
One is the hard but glorious race,
Whatever be our starting-place;
Rings round the earth the call
That says, " Arise, Depart!"

From the balm-breathing sun-loved isles
Of the bright Southern Sea,
From the dead North's cloud-shadowed pole,
We gather to our gladsome goal,—
Our common home in Thee,
City of sun and smiles!

The cold, rough billow hinders none;
Nor helps the calm, fair main;
The brown rock of Norwegian gloom,
The verdure of Tahitian bloom,
The sands of Mizraim's plain,
Or peaks of Lebanon.

As from the green lands of the vine,
So from the snow-wastes pale,
We find the ever-open road
To the dear city of our God;
From Russian steppe, or Burman vale,
Or terraced Palestine.

Not from swift Jordan's sacred stream
Alone we mount above;
Indus or Danube, Thames or Rhone,
Rivers unsainted and unknown:—
From each the home of love
Beckons with heavenly beam.

Not from grey Olivet alone
We see the gates of light;
From Morven's heath or Jungfrau's snow
We welcome the descending glow
Of pearl and chrysolite,
And the unsetting sun.

Not from Jerusalem alone
The church ascends to God;
Strangers of every tongue and clime,
Pilgrims of every land and time,
Throng the well-trodden road
That leads up to the Throne.

Reviews.

Moderate Calvinism Re-examined. By John Howard Hinton, M.A. London: Houlston & Wright. One Shilling.

Mr. Hinton tells us in his "Introduction" (dated Aug. 21, 1860) why this pamphlet appears. He says:—

> "It so happens that the theological system I have advocated (in 'Lectures on Redemption') constitutes the middle path between two extremes, these extremes being Hyper-Calvinism on the one hand, and Arminianism on the other; in the position I have taken, consequently, I am liable to assault from two opposite parties, and both of them have frankly and strenuously done their duty towards me. On the part of the Hyper-Calvinists, the '*Primitive Church Magazine*' for January, and the '*Gospel Herald*' for March and April, have replied to me; and the '*General Baptist Magazine*' has done so on the part of the Arminians, in its number for February."

Under these circumstances, Mr. H. tells us that he not only felt himself "entitled" and "required" to reply; but this was also due to the reviewers of his Lectures, as well as the readers of that volume.

We have no desire to enter on this old controversy; indeed we usually avoid it; for we have a natural dread of exercising ourselves in great matters on things too high for us (Psalm cxxxi. 1). Neither do we wish to imitate those who in a certain place

——————————— "reasoned high
Of providence, foreknowledge, will, and fate,
Fix'd fate, freewill, foreknowledge absolute,
And found no end in wandering mazes lost."

Were we, however, to select a few more lines from our great poet, perhaps they would furnish our readers in few words with a sketch of the "systematic theology" which our esteemed and venerable brother advocates.

"Some I have chosen of peculiar grace
Elect above the rest; so is my will:
The rest shall hear me call, and oft be warn'd
Their sinful state, and to appease betimes
Th' incensed Deity, while offer'd grace
Invites; for I will clear their senses dark,
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To prayer, repentance, and obedience due,
Though but endeavour'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide
My umpire conscience, whom if they will hear,
Light after light well us'd they shall attain,
And to the end persisting, safe arrive.
This my long sufferance and my day of grace
They who neglect and scorn, shall never taste;
But hard be harden'd, blind be blinded more,
That they may stumble on, and deeper fall;
And none but such from mercy I exclude."

Or were we to reduce the system to a few plain English words, we should say it amounts to this—some *must* be saved, but others *may* be saved.

One thing, when reading the reply to the writer in the *General Baptist Magazine*, we looked for again in vain—viz., what is meant by what Mr. H. calls "theoretical Arminianism." As we have said before, Mr. Spurgeon is often bumping them, but he has never yet, that we can find, told us why; and a few months ago, our beloved brother Wills failed to inform us. Now brother Hinton could tell us, and we wish he would, for it is time we knew. The question is, are they evangelical or not? If they are not, why then by all means let it be shown. If they are, then it is a violation of both law (Exodus xx. 16) and gospel (John xiii. 34) to denounce and condemn them.

We do not feel that we are departing from our usual course in making these inquiries. Much has been said lately about a closer union of General and Particular Baptists; but given, that such a consummation is devoutly to be wished, how can it be consummated on honourable terms, if one section of the baptist body is representing the other as a species of heretics, or something worse, or in plain vulgar terms, "shouting mad-dog after it." This may be putting the matter strongly, but not too strongly, when a popular young preacher is heard publicly praying that no Arminian may ever enter his new pulpit!

We only add now that it has come to our knowledge that the Reviewer in the *General Baptist Magazine* is not one of that body, but is himself a member of a large and respectable Particular Baptist church.

A Review of the Treatise of the Rev. David Henry, A.M., Minister of the Free Church, New Marnoch, on "Christian Baptism: its Nature, Mode, and Subjects." By the Rev. James Macfarlane. Aberdeen: George and Robert King. Sixpence.

We confess that we are always naughty enough to feel glad when we hear of a local controversy on baptism in Scotland, where the clergy, state-bound or free, are in the habit of assuming too much sacerdotal authority. Yes: Milton was right—

"Presbyter is only Priest writ large."

It appears that a Free Church Minister published a treatise on baptism. Mr. Macfarlane, in some prefatory remarks, observes:—

> "In his Preface, Mr. H. says, that he 'would not now do aught, by word or deed, to stir up or continue a fruitless controversy, especially at a time when all are called upon so earnestly to attend to other, and infinitely better, things. That man, surely, incurs a fearful responsibility who introduces any question which may tend to divert the minds of the anxious and inquiring from 'the one thing needful.' Pray, who raised the controversy? It is an undeniable fact that it was not the baptists who 'stirred up this controversy.' But it must be patent to the public here, that it was Mr. H. who stirred up, and continued, this controversy: and, if report be true, stirred up others to join with himself in a tirade against the baptists. Still, after all the abuse which has been cast upon them, the baptists are yet alive and even stronger than ever in Marnoch. Then, the 'fearful responsibility,' in preaching publicly against them and their views, rests upon Mr. Henry's own shoulders. Let him shake it off if he can."

This is manly and outspoken. Mr. M. then proceeds to follow up his opponent closely on all the main points in his treatise, "passing over unnoticed," he says, "what I freely admit is unanswerable in it, viz., *its small talk.*"

We regret that this excellent pamphlet appears without the name of a London publisher.

The New Reformation and its Principles. 1861. *No.* 1. *Sixpence.*

We thank the secretary of this "New Reformation Society" for a copy of this pamphlet, for it has afforded us much amusement; and we would willingly amuse our readers too by giving them a few choice extracts if our space did not forbid. Taken "as a whole" it is a strange jumble of ecclesiastical folly, and yet there are a few grains of wheat in what we might call this bushel of chaff. To give our readers an idea of the object of the society we copy their proposed

> "CHURCH REFORM BILL.
>
> *Draft of an Act of the Crown, to amend an Act of the Crown, passed in the Reign of James the First,* 1603, *anent the affairs of the Church.*
>
> VICTORIA, by the Grace of God, Queen of the United Kingdom of Great Britain and Ireland, in virtue of our PREROGATIVE ROYAL in Causes Ecclesiastical, and with the advice and consent of the Archbishop of Canterbury, and other Bishops and Clergy of the Church, Do hereby ORDAIN and DECREE, subject to the consent of the Houses of Parliament, the REFORMATION of the THIRTY-NINE ARTICLES of the Church, and that in the manner following:—
>
> *First.* That in place of the Thirty-nine Articles, originally enacted by Henry VIII., amended and re-enacted by Elizabeth in 1571, and finally ordained by James I., in 1603, the Thirty-nine NEW ARTICLES, annexed hereto shall henceforth constitute the Creed of the Church.
>
> *Second.* That after the Ratification of this Act by Convocation and Parliament, no Clergyman shall be admitted to Orders until he has first subscribed the New Articles.
>
> *Third.* Notwithstanding the subscriptions to the Articles, the Clergy shall be entitled to hold their own private opinions (the right of private judgment), so that those private opinions do not amount to a practical nullification of the Articles as a whole.
>
> *Lastly.* It shall be competent to the Clergy now in Orders to subscribe the 'New Articles,' and thereby free themselves from the obligations of their present subscriptions; but those Clergymen who prefer to hold the Old Articles shall be entitled to do so, in which case, such Clergymen shall not be bound by the 'New Articles,' but remain bound by the Old Articles."

And this New "Creed of the Church" will be so unobjectionable that the pope and the patriarch are expected to adopt it for the Latin and the Greek churches, and of course, when they do, all the national Protestant churches will follow in their wake! As for British dissenters and methodists, why they are not worthy of any consideration. Surely some of our high church writers are men to be wondered at.

Correspondence.

SPANISH TOWN, JAMAICA.

Revival and Baptismal Services.

OUR readers will, we feel sure, read the letter which follows with pleasure and gratitude to God, who appears to be visiting his people in this island, as in former days. How must the heart of brother Phillippo have been cheered by again witnessing such a scene! We copy it from the *Jamaica Guardian* of January 17.

"Knowing that religious intelligence would not be unacceptable to you, or to many of your readers. Permit me to narrate the occurrences that have taken place since the commencement of the year in connection with the church in this town, under the pastoral care of the Rev. Mr. Phillippo.

On the evening preceding the New Year, after a customary service at that season, and the completion of arrangements for a public baptism at an early hour of the following morning, hundreds of the population of Spanish Town hastened to the place (about four miles distant,) where the ordinance was to be administered. Here services were held during the entire night, conducted with great propriety by the office-bearers and others of Mr. Phillippo's congregation, and were united in with unusual seriousness and attention by the people.

Mr. Phillippo arrived about four o'clock on the following morning, and finding himself thus early in the midst of an immense concourse of people which poured in from the whole surrounding district, he elevated himself above the crowd, and, conducting the introductory parts of the service by the aid of candle light, he addressed the several descriptions of characters present in a very earnest and impressive manner, on their duties and obligations as rational, responsible, and immortal beings. His subject related particularly to the season of the year, and to the present times and prospects in reference to revivals of religion. The address, which was full three quarters of an hour in length, was listened to with devout attention, and seemed to produce a deep impression on the multitude.

It was a beautiful morning, and just as the day began to dawn the candidates for baptism moved towards the river side.

A short time passed in making some necessary arrangements at the water's edge. These being completed, Mr. Phillippo, after the usual preliminaries of singing, prayer, and an address to the spectators, administered the solemn rite to twenty-four candidates, mostly young and intelligent persons, who had long been favoured with religious instruction in bible classes or in the Sunday school.

The river side was lined with dense masses of people to a considerable extent. The number present greatly exceeded that of any former occasion, it being estimated at between two and three thousand, while such was the seriousness and propriety observed, that nothing occurred to disturb the solemnity of the service from its commencement to its close.

On the following Lord's-day, the newly baptized, together with several others who had long been separated from the church, (making an addition of upwards of sixty during the past year,) were admitted to christian fellowship.

Gratifying as the attendance on the public worship of God has been since the commencement of the religious awakening in the town, the spacious chapel was now filled to excess—the aisles—the porticos—the gallery stairs—all were occupied, and many were out of doors. This being the first sabbath in January, the day on which the concert for prayer was to commence, as published and recommended in several periodicals in England and America, as also noticed in some of our island journals, the evening of the day, and other evenings in succession to the present date, the 14th inst., were devoted to that object.

All the meetings were numerously attended, and such has been the apparent sincerity—such the earnestness and appropriateness of the petitions presented to the throne of heavenly grace, as to leave no doubt in any christian mind that they were heard in heaven, and that they will, in God's own time and way, be answered.

It need hardly be added that the revival influence has, for some weeks past, been experienced in this town and neighbourhood. It has not yet pervaded the masses of the people, or reached the more private haunts of profligacy and general wickedness either in town or country; neither has it been characterized by the degree of external excitement described as so common in some other parishes. But it doubtless will come here with power, and extend also to Kingston, which, may God grant us. Humanly speaking, nothing else will arouse the dormant mass to a true sense of their condition, and urge sinners in general to seek earnestly the salvation of their souls. From what I have seen of its results, both in this town and the surrounding districts, as well as from what I have read of its effects in other parts of the world and other parts of the island, notwithstanding the irregularities in some cases attendant on it, I hesitate not to express my firm belief that it is the work of God the Holy Spirit, preparatory to the fulfilment of the prophecy which assures us of the time coming when a nation shall be born at once, and when the knowledge of the Lord shall cover the earth as the waters cover the sea."

Christian Activity.

HOME MISSIONARY MINISTERS.

We cannot but admire the untiring zeal and energy of the Wesleyans. It had been remarked, for some time past, that the preachers were becoming more like those of the Congregationalists in their ministrations, and seemed as if they had left their old work of evangelization among the masses of the people to their "Primitive" brethren. Recently, however, they have organized an institution for resuming their "first works." A considerable number of Home Missionary Ministers have been engaged and set to work in poor and populous places. Here is an account of a meeting held in a metropolitan district—Spitalfields, London.

"The Rev. F. Ewer, Home Missionary minister, has for months regularly visited our worst streets, and the lowest 'lodging-houses' of the 'city Arabs.' In these he has preached regularly to numerous and attentive audiences; and his kind attentions, and affectionate exhortations and advices, have secured the respect of the wretched inmates of these places. In order to bring these people into contact with the kindness of the Methodists in this part of London, they were invited to take tea on the evening named, when between 300 and 400 attended. An ample provision was furnished, principally by Messrs. W. Pearce and Polglase, of Poplar; and the poor guests were waited upon by the principal ladies and friends in the Circuit. Most present would have been regarded as strange visitants in our chapels, though not a few would have been easily recognised at the police-offices. There were persons from nearly all parts of England, as well as from Ireland and Scotland; and here and there a Negro diversified the scene. But the greater part of those present were born in London, as was ascertained during the meeting. One young woman, whose fading elegance of person and manners indicated a painful tale of better days, and who had but recently made her abode in a London den, was nursing her baby. Near her was a pale-faced mother tending a sickly child. From both these all but a mother's love seemed to have departed. In them life was blighted, oppressed, starved, and languishing. One man was evidently a 'character.' Having called the attention of a friend to his massive forehead, large Roman nose, black, expressive eyes, and calm, contemplative countenance, we asked the missionary minister who he was? The answer was, 'He is a beggar, and one of the greatest geniuses in London.' Another, with emaciated limbs, 'sold lucifer-matches.' One was a dancer; one sang ballads; others swept crossings; others, again, sold fish, or water-cresses; and not a few obtained a livelihood by means which would not bear close investigation.

It is due to these people to say that

they behaved with great propriety, and in the most respectful manner. Not three persons left till the close of the meeting, at ten o'clock. They were addressed by several ministers. Scores shed tears; for 'power from on high' descended on the meeting. May not many even of *these*, if christians do their duty, sit down in the kingdom of heaven? Here was a christian feast, to which were called 'the poor, the maimed, the lame, and the blind,' who 'cannot recompense' their benefactors,—whose recompense is, however, sure. (Luke xiv. 14.)

Not the least good resulting from this remarkable gathering, was a deep christian sympathy for the unfortunate and guilty poor, awakened or strengthened in the godly who were present. They will pray more importunately for these unhappy ones, and labour more earnestly to bless their bodies and their souls. More of the lowest stratum of society were brought for hours into contact with a purer class. On the following Sunday night, forty of these people attended the service in Spitalfields chapel, most of them for the first time. One hundred and fifty of them were present at a service in the school-room on the succeeding Tuesday; which service it is intended to continue weekly for their special benefit. A youth who had run away from home, and who has been living by dishonesty, is abandoning his evil course, and will have an asylum provided, by the activity and care of Mr. Ewer. Females have been rescued from infamy; and some, who have been living shamelessly, are being united according to the ordinance of God. Several are evincing intense solicitude concerning the salvation of their souls."

Narratives and Anecdotes.

A VISIT TO THE HOLY MOUNTAIN OF JAPAN.

For the first time in the history of Japan has the foot of a European profaned the sacred heights of Fusi-jama. Mr. Alcock, our Envoy in Jeddo, desirous of visiting the interior of the country, and curious to ascertain the truth of all the wonderful tales related by the Japanese of their beloved and venerated mountain, having successfully disposed of the numerous obstacles most pertinaciously suggested by the Government, left Jeddo for Fusi-jama on the 3rd of September.

I was fortunate enough to receive an invitation to join his party, which was further composed of Mr. Eusden, Vice-Consul at Jeddo, Messrs. Gower and Macdonald, Attachés; Lieutenant Robinson, Indian Navy; Mr. S. Gower; and Mr. Veitch, a botanist. One of the Vice-Governors of Jeddo, Matabè, the interpreter to the Legation, and several Yacomins, formed our escort; and norriman-bearers, bettos, coolies, servants, and followers, together with a troop of packhorses, swelled our *cortegè* to the dimensions of a small invading army.

Mr. Alcock, although he had necessarily asked the Japanese Government to make arrangements for our comfort and security *en route*, had stipulated that he should be as little as possible embarrassed by the presence of officials, as he wished to travel as a private person. There was none of the state, accordingly, with which a Japanese functionary of any rank would have surrounded himself in his progress. Instead of being borne in norrimans, the only conveyance used by Japanese gentlemen, we bestrode our horses like freeborn Britons; a sacrifice of dignity to comfort, which, however much it astonished the natives, we made without the slightest scruple.

As may be imagined, our projected pilgrimage excited no small interest among the Japanese, who, as they crowded the streets of Kanagawa to watch our departure, seemed puzzled whether most to admire our temerity or marvel at our impudence. Some of the older men shook their heads ominously, declaring that no good could come to their country from such a desecration of their gods; but the majority of the people were simply amused. They have seen and learnt so much within the last year, that nothing can surprise them now.

Our route, as far as Odawara, a distance from Jeddo of about forty-five miles, was by the great highway to Nagasaki skirting the sea. This is an admirable, broad, and well paved road, flanked on either side with gigantic cedars and vines, affording a most grateful shade from the still powerful sun. The effect of many miles of these avenues, formed of trees averaging from one hundred and fifty to one hundred and eighty feet in height, is very striking.

At Odawara we turned into the interior, and commenced to cross the Hahoni mountains, a range lying between the sea and Fusi-jama. Arrived at the summit after an eight hours' march, we found ourselves, at a height which we computed about six thousand feet above the sea-level, on the borders of a glassy lake, six miles in length, and one and a quarter in width. Wonderful tales are related by the Japanese of this lake, which they state to be bottomless in the centre, and inhabited by an evil spirit, very much given to drag unwary mortals below. It was probably from fears of our safety that no persuasion could induce our officers to procure us a boat to explore these waters.

On the following morning we commenced our descent from Hahoni, and in the evening of the next day, the sixth from our departure, reached Murijama, a village lying at the foot of the mountain, and about one hundred miles distant from Jeddo. Here the authority of the Tycoon ceases, and spiritual government begins; the Holy Mountain being under the sole jurisdiction of the priesthood, two of which respectable body now attached themselves to our party, and never left us till we returned in safety to the foot of the mountain.

On the next day we rode about six miles to a place called Hashi-Mondo, where the steep ascent commences; and here leaving our horses, and equipping ourselves with pilgrims' staves, which the Priests dispose of for the sum of one penny each, we girded up our loins and climbed manfully up the rugged and precipitous path, our light baggage and commissariat stores being carried by "Goliks," or "men of great vigour,"—a description which the appearance of these poor creatures, who earn their livelihood as beasts of burden to the pilgrims, did not by any means justify.

At every half mile *en route* a hut is erected, where pilgrims repose, and are refreshed with tiny cups of tea. During our six hours' ascent we passed nine of these resting-places; and, darkness coming on, we took up our abode in the ninth, ate a modest dinner, and, stretching our weary limbs upon straw-mats, slept as well as the cold and the fleas would allow us.

We had now accomplished over two-thirds of the ascent; but the work was yet to come. Hitherto the path, though steep and rugged, had afforded a tolerably firm foothold; but the rest of the way was over loose peices of lava, scoria, and cinders, and at every few yards the ascent became more precipitous. It was curious to remark how some of our party, who had before shown themselves somewhat insensible to the beauties of nature, would now stop every few minutes to admire the scenery, generally seating themselves to do so. But some allowance must be made in consideration of the rarefied state of the atmosphere, which rendered violent exercise somewhat difficult, and made some of us gasp very painfully. At first we met with little snow; but as we advanced we found large patches here and there, and on reaching the summit, after four hours' toil, the tubs of water near the temple were frozen into a compact mass. Still, the cold was not anything like what we had been led to suppose it would be; the thermometer at midday showing only fifty-eight degrees in the shade, and boiling at one hundred and eighty-two.

The temple of Fusi-Jama is a most modest unpretending hut, adorned with a few gods in lava, and some common tinsel ornaments. Here the devout lay their offerings upon the altar, and in return have their garments stamped with strange devices in token of their having accomplished their pilgrimage. Great virtue is attached to these stamps, particularly for the cure of cutaneous diseases; and their number is only limited by the size of the garment, and the extent of the fee. I invested an uzeboo, (1*s.* 6*d.*,) and received the impress of all the gods, and (unless likenesses are very deceptive) of all the devils too, of Fusi-jama.

Having visited the temple, we proceeded to the highest point of the crater. Here the standard-bearer unfurled the British flag, while we fired a royal salute in its honour, His Excellency setting the example by discharging the five barrels of his revolver into the crater, and the rest following till twenty-one guns had been fired. We then gave three cheers, sang "God save the Queen," and finished by drinking "the health of Her Gracious Majesty" in champagne, iced in the snows of Fusi-jama, to the utter amazement of the Japanese, who had never before seen such startling religious ceremonies.

The crater of Fusi-jama is between two and three miles in circumference, and about six hundred yards in depth. It resulted from observations made by Mr. Robinson, that the highest point is something more than fourteen thousand feet above the sea. The Japanese have generally allowed seventeen thousand. There has been no eruption for three centuries.

We were fortunate enough to have a fine, clear, sunny day for the ascent; and, as we looked below and around us, there lay the fair land of Japan like a highly-coloured map, the points of its headlands jutting sharply into the blue sea; range upon range of mountains stretching across the full length of the island, as far as the eye could reach; and rivers winding through green valleys, gradually increasing in size till they empty themselves into the sea. Had our journey been as disagreeable as it was the reverse, that one view would have richly repaid us for our toil. Well may the Japanese be proud of their beautiful Fusi-jama.

The descent was comparatively easy, and of course everyone of us said at least once, *Facilis descensus*, &c., as we turned homeward by a new route; till on the 15th we reached Etamè, a picturesque village on the seashore, celebrated for its sulphur-springs.

So far I have confined myself to a bare description of our progress: I cannot conclude, however, without endeavouring to give some idea of the beauty of this country. As a tolerably old traveller through all quarters of the globe, I can speak with some authority; and I do not hesitate to say that the scenery which gladdened our eyes and hearts, during our journey from Fusi-jama, cannot be equalled within the same compass in any part of the world. Its great charm, probably, lies less in its intrinsic beauty, than in its continually varying character. The eye has never time to weary. Now you are in a noble avenue of majestic trees; (and no tree is finer than the cedar of Japan—*Cryptomeria Japonica*;) suddenly you emerge into an open country, among corn-fields and flowering shrubs; then you plunge into a deep forest; then again you find yourself in a perfectly green lane, with honeysuckles on the hedges and daisies on the banks, and in the distance, embosomed in trees and shrubs of the brightest foliage, groups of the most picturesque little white cottages in the world. Before you have time to dream of home, you are once more transported into a rugged mountain-path, with torrents roaring at your feet; and, as you reach its height, there lies the blue sea on one side, while on the other Fusi-jama rises majestically from its broad base. I doubt whether, if all the most grand, lovely, rich, and magnificent views in the world could be collected, and formed into a group, they would produce a finer picture.

Throughout, the vegetation is most luxuriant. From the deepest valley to the mountain tops you behold one dense mass of flowering shrubs and trees, in the foliage of which there is as great a variety as in the scenery.

The land is generally well cultivated, rice and millet forming the principal crops in the districts through which we passed. We came across small patches of cotton and tobacco here and there. Of tea we saw very little. Vegetables and fruits of all kinds grow in abundance. I was particularly struck with the almost entire absence of animal life during our progress. With the exception of the poultry and dogs in the villages, and a few pack-horses on the road, we hardly met a single specimen of the brute creation. No cattle, no sheep, no singing-birds, and, though we promised ourselves some shooting, not a symptom of game of any description. The Japanese assured us, however, that the mountains beyond Fusi-jama were full of wild ponies, deer, and boar.

The arrangements made by the Japanese Government for our accommodation *en route* left us nothing to wish for. Our halting-places had been arranged beforehand, and everything was ready for our reception when we arrived. It was not considered becoming to allow the British Envoy to occupy a common tea-house, which is the ordinary hotel of the country; and we were accordingly put up in the houses specially reserved for the Daimios when on their travels. These were scrupulously clean, and provided always with bath-rooms, and ample supplies of water.

As the Envoy did not travel in his official capacity, the authorities did not formally receive him at the different towns. But on our entrance we were invariably met by an escort of officers, who accompanied us to the full extent of their precincts; and at Odawara the Prince of that name, a powerful Daimio, sent a deputation to welcome the English Minister to his dominions, and to wish him a pleasant journey.

The conduct of the people was excellent. The sight of eight mounted Englishmen must have appeared wonderful to them, who had never before beheld an European; but they never once allowed their curiosity to become offensive, far less were they ever guilty of the slightest disrespect. As we entered their towns or villages, (and these consist of one long street, sometimes three miles in length,) men, women, and children, flocking out of their doors, appeared to present a dense impervious wall to check our progress. But there is a quiet elderly gentleman in long petticoats and a straw hat, tied under his chin, who precedes our *cortége* armed with a fan; and before a wave of this fluttering emblem of authority the enormous crowd falls back with far more alacrity and readiness than an English mob under similar circumstances could be got to do through the agency of Sir Richard Mayne and his legions, backed by a troop of Life-Guards. Nor do they, like other mobs, close in our rear; but, remaining squatted at their doors, they watch us out of sight. In no case, whether escorted or alone, did we meet with a single instance of rudeness or incivility on the part of the people; nor did we, during the whole course of our journey, meet either a beggar or a drunkard. The general appearance of the populace is one of great prosperity and contentment; their houses are remarkably clean, and in good repair; their patches of garden, well cultivated, and never without regard to ornament; and, if they were not overburdened with clothing, it is evident that their will, and not their poverty, consented to forego this luxury. Would to heaven we might travel as far in European countries, nay, even in our own favoured land, without meeting more misery!

We believe that the Japanese Government is an oppressive one; yet it is difficult to reconcile that belief with the evident prosperity of the people. No eastern people is so free from the stamp of the slave as the Japanese. Let them bow their heads in the dust before a Yacomin as they may, it is less an act of servile submission than a courtesy exacted by usage, and a duty owing to superior authority. Those well-built, muscular men, who stand erect at their doors, holding their little children by the hand, have a sense of freedom and self-respect never to be seen in a race of slaves or cowards. Those laughing women beside them know and enjoy the happiness of the domestic hearth. Even the little children (and nowhere do you meet this true indication of material prosperity — troops of merry, rosy-cheeked children—to a greater extent) did not crouch before the foreigner; though, doubtless, for many a day they will, in their naughty moods, be threatened with the terrible "Tojins."

Never did a party more enjoy themselves than the eight Englishmen who were the first to make the ascent of Fusi-jama; and we returned to our posts more than ever impressed with the marvellous beauty of this land, and the kindliness of its people.

E. B. De Fonblanque, A.C.G.
British Consulate, Kanagawa, Japan,
September 20th, 1860.

[The above narrative furnishes new information respecting this celebrated island, the features of its scenery, and the manners of its people; but when shall we hear of some attempts being made by the British or Americans, who have at last gained a footing on its long-forbidden ground, to introduce the knowledge of God and his Gospel among its idolatrous but interesting inhabitants? Surely this "one thing needful" for them will not be forgotten!]

Baptisms.

FOREIGN.

India. *Muttra.*—Feeling assured that it would interest some christian friends to hear how the work of the Lord is prospering in this little station, I send a short account of a baptismal service I had the pleasure of being present at on the first sabbath in August. Early in the morning, between thirty and forty persons, principally soldiers, assembled on the banks of the Jumna to witness the administration of the sacred rite. No doubt many were attracted by curiosity to witness, to most of them, a new ordinance, but we earnestly trust that the Spirit of the Lord was amongst us, and that He will carry the truth home to the hearts of those who heard it on that occasion. The spot chosen was conveniently situated, having a small house on the bank to which the candidates might retire. After a short but impressive service, Mr. Evans descended into the water and immersed six believers, four privates, a sergeant and his wife. Our hearts rejoiced in God for the sight we witnessed on that day, more especially as most of those who then thus publicly professed their attachment to Christ, were, not long before, the slaves of sin, and utterly regardless of the salvation of their immortal souls; but the Lord in his infinite mercy has, we trust, "plucked them as brands from the burning." The change is strikingly manifested in one young man especially, who was once the ring-leader among his comrades in every kind of folly, but the Lord stopped him in his mad career, and brought him to seek for pardon at the feet of Jesus. His comrades notice the change, but cannot understand what it is that has converted the drunkard into the sober man, the swearer into the praying man, the lion into the lamb. On the evening of the same day we met together, and were then organized into a church; Mr. Evans, after going through the usual routine of selecting a pastor and deacon, explained what constituted a christian church, and the duties that would necessarily devolve on us as a people. After this, we celebrated our Saviour's dying love. I trust that He was present in our midst, and manifested himself to each of our souls. It was indeed a time of refreshing to us from the presence of the Lord. But since we met thus a little band, our Father's messenger has been amongst us and called one of our number home. The sergeant's wife, before referred to, was, about a fortnight since, seized with cholera, and in a few hours the disease had done its work, and she was safe at home. The sudden approach of the messenger did not stagger her in the least, she welcomed him with joy—her hope was stayed upon the Rock of Ages. To a friend who was attending her she said, "Satan has been asking me where my hope is now, and I have been able to tell him it is fixed upon Jesus." Death had no fears for her, it was but her Father's messenger come to carry her home. The Saviour whom she had so lately professed did not forsake her in the trying hour, but supported her with his everlasting arms till the dark waters were passed and she was safe at home. We feel a deep sense of gratitude to our heavenly Father for the work he has begun amongst us, and we earnestly trust that this is but the first-fruits of a rich harvest which is yet to be gathered in. There are now three very promising young men who are desirous of putting on Christ by an open profession of his name. May He, who alone is able to keep them from falling, preserve them, and present them spotless before the throne of God! H. M. R.

Mr. Evans also mentions that two soldiers at Meerut desired baptism, but not being able to visit Muttra, he went to them, and after a satisfactory conversation agreed to baptize them. One of these who had been notorious for wickedness, was very desirous of professing Christ at Muttra. "As it was there," said he, "I was born again, and found the Saviour, I look on that place as my home, and should like to come once if possible to tell the soldiers in Muttra what Christ has done for me." The Colonel kindly granted them leave to be with me while I was there, and my soul was quite refreshed by their holy conversation and profitable society. The baptism took place at six o'clock in the evening. We had before chosen a spot as close as possible to the barracks in order to be convenient to the soldiers, yet we were afraid that but few could be there, as it was the hour at which the men had to attend the stables to look to their horses. We, however, found that the Colonel had, unsolicited, granted leave to the whole regiment, and that the baptism had been announced in the regimental order of the day. This was good news, and more than we expected, and I was anxious that a large number should be present to witness the administration of the ordinance, which to most of them was a *new thing*. Nor were we disappointed. We had a fine congregation, for not only did most of the men from the barracks come down, but there were also several elephants with convalescent invalids from the hospital, beside some civilians. After I had offered up a short prayer, and delivered a brief address on baptism, one of the candidates spoke to his comrades in the most earnest and touching manner, after which he knelt down and offered up a most devout prayer for his own regiment in particular, and the army in general. I noticed that several of his comrades were deeply touched at his earnest appeal and prayer, and all of them seemed to listen with an air of solemn astonishment. We then "went down into the water" and they were solemnly immersed. Afterwards we resorted to the soldiers' chapel close by, and I preached from the words, "Fight the good fight of faith." At the close of the meeting a soldier came forward and expressed his desire to follow Christ. The next day I preached in the hospital, and here again another candidate presented himself. Since then *two more* have written to me who are desirous of uniting with the little flock in Meerut where, I trust, a good work is begun. The Lord grant that it may prosper abundantly. Since then I have had the privilege of baptizing five soldiers here in Muttra. One of them also gave a short address at the river side, and earnestly besought his comrades present to come to Jesus. We have still more candidates. May the Lord grant them strength to be faithful. —*Oriental Baptist.*

Burmah. — *The Rangoon Mission.* — Four native preachers are now engaged in the good work. Moung Shway Men is stationed at Thong-zai, a place of importance, about three days distant up the Laing river, and extending for miles along the left bank of the stream, to which it gives name. Here is a company of nineteen disciples, and there are many cases of interesting inquiry. A school too of about fifteen pupils has been gathered during the year, through the labours of Mrs. Knapp and Mrs. Ingalls, which is partly supported by the people of the place, who have also just built a house for the accommodation of missionaries in their visits to them. In the commencement of preaching efforts there, about six years since, violent opposition was manifested towards the native preachers, but that opposition has given place to respect for them, and to a thoughtful consideration of the word of God; and now almost every month brings us fresh evidence of the triumph of the truth. Nor are these encouraging signs apparent in Thong-zai alone. They are seen also in neighbouring parts, in the Tharawadi district, where a few isolated converts have received grace boldly to put on Christ by baptism, and are testifying to their neighbours the gospel of God. It is in this interesting field that Moung Shway Men is labouring with others to build up the kingdom of Christ. It is here also that a meeting of several days in continuance was held, of converts and missionaries from different stations, at which were manifest signs of the presence of the Holy Spirit, and when, and within a few days after the meeting *ten* joyful converts were baptized in the name of the Lord Jesus. Besides the four preachers, one other, named Ko Win, has been on the Society's list. From the day of his conversion, of which a Karen preacher stationed in his village was the instrument, he seemed intent on preaching the gospel. A volume of scriptures and tracts was his constant companion, and when in company with others, the word of God was always on his lips. And we cherished the hope that God had chosen him to become an instrument of extensive usefulness to his countrymen. But we were mistaken. Within a month only after he became connected with the Society, and only a few days after he was permitted to witness the baptism of two young men, who had been led to believe through his instrumentality, he was laid low by fever, and his spirit, we doubt not, was received to the bosom of the Saviour. During his illness, he not only expressed his willingness to die, but as long as he was able, he continued to exhort those about him to turn from idols and serve the Lord Jesus Christ. Of the *results* of the labours of the native preachers and of the missionaries during the past year, we would state with devout gratitude to God, that there have been baptized at Ananben 4; Mengalahdong 1; Thong-zai 13; Maubee 2; Kemendine 8; Rangoon 11; Letpadan 1—total 40. These have all, with the exception of three Karens, been brought to the knowledge and acknowledgment of the truth through preaching and teaching and the distribution of books in the Burmese language. One specially interesting fact connected with these baptisms is, that two of the men were Muhammadans, one of whom is a man of some note and influence, with extensive acquaintance at Ava, and who did not apply for baptism until after six years careful study of the scriptures in comparison with the Koran. His conversion has already led many of the Muhammadans to consider the claims of christianity as they never did before, and we cannot but hope, that he will become an instrument of much good to the people of this country.

The Karen Mission.—Dr. Mason of Tounghoo, writes:—"We are moving on in our usual way. Mr. Cross, who has joined me from Tavoy, had upwards of *eighty* students for the ministry in the school he has taught here during the present rains. The natives have raised within the last five or six months as many hundred rupees to complete Mrs. Mason's Female Institute Building, which is now nearly finished, at a cost, I suppose, of some five thousand rupees. Our native ordained preacher among the Pakus just sent me in a report of a long excursion he has made among the christian villages, during which he baptized *two hundred and fifty-three*, in twenty different villages. I am just now at work on the Red Karen, and sent off the first tract in the language to the press a few days ago."

DOMESTIC.

Lineholm.—We had a baptism of eleven candidates on the last sabbath in January, nine of whom were received into the church after laying of hands, with prayer for the Divine blessing.

Cradley, *Worcestershire—Refuge Chapel.*—Mr. Sneath baptized four followers of the Lord Jesus, on sabbath evening, January 13. J. F.

Sutton Coldfield.—This old interest is now a branch of the General Baptist church, Lombard Street, Birmingham. Sutton is a very "churchified" place, its rich charitable endowments for the poor being so distributed as to act like "retaining fees" to the population. The old chapel is situate at a short distance from the town. Thirty years ago a new and neat chapel was erected in an eligible situation in the town, but in vain, and it was sold. For a long time the prospects continued gloomy, but the brethren who supplied the old place persevered, and now the clouds are clearing away. Two candidates have recently been baptized. The service was conducted in the open-air. Many came from curiosity to witness the novel scene, and some seemed to regard it with serious attention. There are more inquirers after the "good old way." May they be led to walk therein.

Coalville, *Leicestershire.*—As I am always much pleased to read your numerous reports of baptisms, though not used to write for the press, I venture to inform you that we are now in a prosperous state. On the first sabbath in January, Mr. Cholerton baptized three candidates, and on the last sabbath of the same month six more, when long before the time the chapel and school rooms were crowded. Some of the candidates had been among the chief of sinners here, and one of them, when he went down into the water, stood and prayed earnestly for his relatives and his old companions in sin. These were all added to the church. We have more candidates and many inquirers, and so many now crowd our place of worship, that we have agreed to pull it down and build a new one much larger. J. G.

Bedford, *Mill Street.*—Our pastor, Mr. Killen, on Lord's-day, Jan. 27, after preaching on the scriptural mode of baptism, led six believers in Christ, three of each sex, down into the water, and buried them "with him by baptism into death." There was a crowded congregation to witness the solemn service, and some, we believe, were convinced of their duty thus to put on Christ. One of the candidates had been a local preacher among the Wesleyans, and another was from the Episcopalians.

Tredegar, *Monmouthshire.*—Mr. Lewis, pastor of the English church, baptized four disciples of the Lord Jesus on the first sabbath of this year.

Leeds, *South Parade*. — Twenty-one candidates were baptized on a profession of faith in Christ by Mr. Edwards, B.A., Jan. 27. One of the candidates was formerly a Wesleyan, another was the son of parents connected with an Independent church. The rest were from the sabbath schools at York Road and Woodhouse Carr. About seventy persons have been baptized and received into the church since Mr. E. entered on his labours in May last.

Call Lane.—After a sermon by Mr. Tunnicliff from, "Come see the place where the Lord lay," to a very crowded congregation, six candidates were buried with their Saviour in baptism on Lord's-day, Jan. 27. A prayer meeting, numerously attended, was held in the vestry at three o'clock in the afternoon, conducted by Mr. Stutterd, when the brethren pleaded earnestly that times of refreshing might come from the presence of the Lord. One of the candidates was the brother of a clergyman now labouring in London, and recently connected with one of the Independent churches in Leeds. He is also an intimate friend of Grattan Guinness, and he was led to decision by reading his tract on baptism.

Carlton, *Beds.*—On the last Lord's-day of the past year twelve candidates put on a profession of faith in Christ, by being "baptized into his death." Eleven of these were females, some of tender age, and others were drawing near the close of life. Although the weather was intensely cold, the ordinance was administered without inconvenience or harm. Indeed it appeared to be enjoyed by the candidates. On the next Lord's-day these were all added to the church.

B. A.

Taunton.—We added twelve by baptism in the autumn of the past year; and on the first sabbath of the present, eight more thus put on Christ. Mr. Green, our pastor, delivered suitable discourses at each of these services. We rejoice that others may soon be expected to devote themselves to their Lord and Saviour in the same way. W. D.

Ipswich, *Stoke Green.*—On the first sabbath in February, Mr. Webb had the pleasure of baptizing four young women. Three were teachers in our sabbath school; the other was from the Independents. These were added to the church, and we hope soon to add more in the same scriptural way. G. K.

Manchester, *York Street.*—Mr. Chenery, our pastor, baptized five followers of the Lamb, on Lord's-day, Feb. 17. Others, who appear to be under serious impressions, will soon, we hope, be led by the Spirit to give themselves to the Lord and to us in the same way, according to his will. J. N.

P.S.—I am informed that all, excepting two, of the *Glasgow* city missionaries, have, not long ago, been baptized.

[Perhaps one of our readers in Glasgow will inform us if this is correct, and of the circumstances.]

Leicester, *Friar Lane.*—Mr. Pike baptized four young friends on the first sabbath in February, who were received into the church on the same day.—At *Dover Street*, Mr. Malcolm baptized three, on the evening of Lord's-day, Feb. 17, after preaching a farewell sermon to the people, previously to his removal to Luton.

Watchet, *Somerset.*—After discoursing on the words, "Buried with him in baptism," Mr. Priske baptized two believers on the second Lord's-day in February.

Birchington, *Kent.*—We had a baptism of four believers in December; and in January, four more thus followed their Lord in his own ordinance.

WALES.

Evenjobb, Radnorshire.—We have just had two delightful baptismal services. On the first Lord's-day in February, Mr. G. Phillips, our pastor, baptized ten disciples of the Saviour; and on the next sabbath he baptized ten more. These were chiefly young persons in the bloom of youth. One had been a worthy member of the Calvinistic Methodists. There were also a mother and her four sons, whom she preceded down into the water. These were all gladly welcomed to our fellowship at the Lord's table on the evening of the latter day.

Aberdare, Carmel.—On the last sabbath in January, our pastor, Mr. Owens, led six followers of Jesus down into the water, and baptized them. Four of these were from the sabbath school, three of them being from one class taught by a lady, who had the pleasure of seeing them thus follow the Saviour to whom she had so often directed them. The chapel was crowded in every part, as well as the vestry and the gallery stairs. It is hoped that impressions were made that will result in conviction and conversion. D. W.

Cardiff, Bethany.—On the first sabbath day in February, Mr. Tilly immersed eight males and six females. One was the son of a deceased baptist minister, another was the daughter of a member, and a third was the husband of a member, who had, until recently, persecuted his wife much on account of her religion. But through grace she was enabled to stand firm. She has suffered long and patiently, having had to take up her cross daily, and to follow the Lamb through great tribulation; for she had been obliged to leave him two or three times in consequence of his violence, but at length the Holy Spirit convinced him of sin, and of his great need of a Saviour, and that without an interest in Christ he must perish for ever. The others were the first-fruits of the special prayer meetings held in the Town Hall the first and second weeks in January. May they be the earnest of a rich harvest of souls which shall be brought into the fold of the Lord Jesus, in answer to the fervent prayers of his people! I am happy to say that there are many more inquiring what they must do to be saved. These were all added to the church. On the following sabbath, Mr. Tilly immersed two friends in the river Taff, at Penarth, a few miles distant from Cardiff, a branch of the church at Bethany.

J. J.

[We wish we had many more such correspondents as our friend at Cardiff, who is not only prompt and punctual, but often furnishes us with pleasing facts of the candidates and other circumstances of the baptisms.]

Aberdare, Calvary.—Eight followers of the Redeemer were baptized by Mr. Price, Feb. 10. Our place of worship was crowded by a very attentive audience. May many more be led to tread in the steps of their Lord and Saviour. B. H.

Merthyr Tydvil, Enon.—We have had some pleasing additions lately by baptism. On Dec. 19, our pastor, Mr. Lewis, baptized six disciples of the Lord Jesus; and on Feb. 13, eleven more thus put on a profession of their faith in the Redeemer.

J. D.

Baptism Facts and Anecdotes.

"I CAN'T FIND IT IN THE BIBLE."

We now furnish another extract from the Wesleyan *Christian Miscellany.* See our last number, page 62.

"Does the objection, 'I can't find it in the Bible,' mean that we have in the New Testament no direct command to baptize infants? Such a command was not necessary, and therefore was not to be expected. Infant baptism is taken for granted in the New Testament. The very fact of its not being forbidden is enough.

When the Crystal Palace was in London, at the time of the Great Exhibition, I took all my children to see it, and we were readily admitted. Since that time, this palace has been taken down and rebuilt in another place, much enlarged, and with increased attractions. The other day I went to see it again: not having heard of any prohibition of children, and therefore taking it for granted that all classes and all ages were still admissible, I had with me all my family, as on the former occasion. I need not say that we were all gladly received. If, indeed, I had seen some such notice as this put up over the entrance, 'No admission for little ones,' I should have known that I ought not to have presented mine; but the very absence of any such notice was an assurance that my children were as much entitled to go in as myself. The principle which thus holds good in the common matters of life, applies also to baptism. Children were admitted into the church of God in its early days; the command to admit them has never been done away, and therefore they are to be admitted still.

Does an objector say, 'Your reasoning goes upon the principle that the old Crystal Palace and the new Crystal Palace were the same buildings, only under different circumstances: prove to me that the Jewish and New Testament church are one church, and I will allow your reasoning to apply.' This is easily done. Look at that pear tree standing in my orchard. It has been there for many years. Some time ago, finding it unproductive, I grafted upon it a different kind of pear, removing most of the old branches to make way for the graft. But it is still the old tree; still only one tree. No one would dream of calling it two trees. Now, this is the very kind of illustration which St. Paul employs in order to show the oneness of the Jewish church and the Gentile church. Read Romans xi., and you will find that the Apostle there represents the Jewish church as an olive tree, putting forth branches, which, being unfruitful, are broken off; and the branches of a wild olive tree, (that is, the Gentiles,) being grafted upon the old stock, take their place. But, after all, it is the old olive tree. All along it has been, and still is, one and the same tree.

Look again at my house. It's of many years' standing. Some time since, finding it unsuitable to my wants, I added to it a new wing, pulling down the partition-wall, and throwing it all under the same roof. But it has ever been, and still is, one dwelling. This, also, is in another of the Apostle's illustrations, by which he sets forth the oneness of the Jewish and Gentile churches. Thus, in Ephesians ii., speaking of Jesus, he says, 'For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.'

Nay, we may go to a greater than the Apostle Paul in proof of the oneness of the two churches. Our Lord once said to the Jews, 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' From this threat of the Saviour, we learn that the church of the Jews ('the kingdom of God') was not to be done away—it was to be continued—but it was to be transferred to christians. Still, it was only to be a transfer. The thing transferred remained, in its elements and principles, the same. Sometimes now, when a borough has been proved to be corrupt, the right of sending a Member to Parliament is taken away from it, and transferred to some other town. But the same classes of persons who had this right in the one town, have it also in the other. Exactly in the same way, those parties, namely, children, as well as adults, who were admitted to a share in the privileges of the Old Testament church, are entitled to a share of these privileges in the transferred or New Testament church. The channels, or sacraments, by which these privileges are conveyed, are, indeed, changed, as the changed character of the christian church required; the passover having given place to the Lord's supper, and circumcision to baptism; but the parties entitled to them remain unchanged. Is it said circumcision and baptism are two very different things, having no connection with each other? The Apostle Paul teaches the contrary. In his Epistle to the Colossians, he mentions them together in such a way as clearly to prove their resemblance, blending them with each other, or rather, merging the one in the other. The passage is this: 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.'"

In our next we shall give the concluding extract, with some remarks on the whole of this curious apology for baby baptism.

Sabbath Schools and Education.

JAMAICA.

Examination of the Metropolitan School.

The annual public examination of this school took place on Dec. 18, in the presence of a large and highly gratified audience. After the Rev. Mr. Phillippo, baptist minister, had offered prayer, the Hon. C. M. Morales, Speaker of the Hon. House of Assembly, was requested to preside. Among the visitors on the occasion were members of Assembly, together with several ladies, and a large number of parents and friends of the scholars.

His Excellency the Governor, as also other members of the legislature, had kindly promised to be present, but were prevented by important engagements.

The subjects of examination embraced Scripture Reading, General History, English Grammar, in its varied applications, Exercises in Latin, Geography, the simple elements of Arithmetic, Algebra, Geometry, Recitation, and the exhibition of writing and needlework. During the progress of the examination several scientific and other questions were proposed by two or three of the gentlemen present, to test the extent and accuracy of the knowledge possessed. Some of the questions were of a difficult character, and unconnected in some instances with the routine of subjects studied, but such was the facility with which correct answers were returned, as to excite general expressions of surprise and commendation. One of the gentlemen whose interest seemed to have been particularly excited, remarked that he had no idea that children of the class of which the school was principally composed were capable of much mental efforts as he then saw exhibited.

The course of examination was pleasingly varied by singing; and these exercises, as to tone, precision, and general manner of execution, proved that the pupils had been well taught in the science of vocal music.

The Hon. Chairman then addressed the children and visitors, to the following effect:

"Children.—I am glad of the opportunity afforded me to be present at your examination. I am quite sure that I speak the sentiments of all present, when I say, that we are all highly delighted with the manner in which you have acquitted yourselves on this occasion. Surely you ought to be very grateful for an Institution of this kind, in which so much care and attention seem to be bestowed on your improvement. Education is a great blessing, and I hope you prize it. You are improving yearly, and I hope by next year to witness a greater improvement still. You are about to have a holiday. I wish you a merry Christmas, and a happy New Year.

Ladies and Gentlemen,—This Institution was established upwards of thirty years since, by the Rev. Mr. Phillippo, under whose supervision it has been conducted until now. Besides this, there are four other schools established by him in other parts of the parish. All these schools are supported on the voluntary principle—the whole responsibility resting on Mr. Phillippo. This Institution, I must say, has been a great blessing to the country. Persons are to be found in all parts of the island occupying respectable positions in society who have received their education here. The present teachers—I am happy to say it—were educated in this Institution, and I am sure they deserve our highest commendation.

The Rev. Mr. Phillippo described the catholicity of the plan on which the Institution was conducted. He stated it to be precisely that of the British and Foreign School Society, which is patronized by her most Gracious Majesty the Queen and many of her most influential Ministers of State—a plan which while it provides for the enjoyment of every diversity of religious opinions enjoins the exclusion of none;—adding that the children now in the school were those of parents professing every diversity of religious creed, as had ever been the case since its first establishment, but that at the same time, the education was decidedly of a religious character—the daily lessons consisting of extracts from the Holy Scriptures and such other books of acknowledged excellence as are adopted in the schools of the British and Foreign School Society. After thanks to the Chairman, and the singing of a few verses of a hymn, in which all present appeared heartily to unite, another anniversary of this important and most useful institution terminated.

Religious Tracts.

BRITISH SOLDIERS IN INDIA.

A Corporal writes—"I am most happy to acknowledge the receipt of your kind letter, dated the 7th, and also the tracts therein specified; and I feel happy to inform you, that they have been read by many with thankfulness, and, I trust, with profit to their immortal souls: for I can assure you that there are many who will read those tracts, that will not, or seldom do, read their Bibles. I must confess, I was much struck the other day on seeing a Roman Catholic come and ask me for some of them to read, and he seemed very thankful for them. To the praise and glory of his Holy Name, these little messengers have been the means, through various parts of the globe, of turning many from darkness to light—from satan to the love of Jesus. Some few months back, in going round the hospital, one evening, to see one that was soon going to leave this world, I trust for a better, I asked him if he would like a few more tracts, he exclaimed. 'O those blessed tracts, I love them next to my Bible.' He died during the next night; and I trust he is now joining that 'countless multitude which no man can number,' singing the praises of their Lord and King."

Another Corporal applying for more tracts, wrote—"I have much pleasure in being able to inform you, that the Lord's work is going on very favourably in my regiment. In answer to the many prayers that have been offered in our behalf, the Lord has been graciously pleased to raise up for himself a people in our midst, and is still adding to our numbers; and we cannot but bless and praise his Holy name for his many mercies to us. We have a little church of our own building, and its members are, I believe, most of them, in real earnest about the salvation of their immortal souls. And, more than this, a great spirit of inquiry and desire for good things is plainly manifest in the regiment. I do so well know the value of tracts and religious papers amongst them, I do not like to be without them. And, more especially, the sick in hospital value a tract and read it with much interest. Though, dear sir, we may not, in many cases, see immediate fruit from our labours, yet, we trust in Him, who has said, his 'word shall not return unto him void,'—to bless his own work, and, in his own good time, to cause it to flourish and spread abroad. What to send me, sir, I will leave to your own discretion and goodness."

Intelligence.

BAPTIST.

The British Baptist Board has received a reply to their address to the baptists of the United States on slavery, from the "American Baptist Free Mission Society." We have read it with considerable pleasure. It is a well-written noble protest against that horrid system. Referring to the secession, it says, "If slavery must, demon-like, go out of the Presidency, it means to tear the nation into fragments as it goes." On the cotton question it is remarked—"Ex-Governor Manning has already, in a recent speech, mouthed the boast that 'Cotton is king.' Said he: 'Cotton is king, and if necessary, the army and navy of England and France will be called upon to protect its culture and transportation.' In saying this, he doubtless speaks the sentiment of the Cotton States. It is evidently their opinion that cotton is king of commerce, and that commerce is king of commercial and manufacturing England. What can England do without cotton? In case of a general rupture between the North and the South, she must take sides, in obedience to the law of self-preservation, with the South. In supreme selfishness she must catch the bait that is thrown out to her, wink again at the slave trade, and acknowledge the dominion of cotton." The reply concludes thus—"Here we intended closing this perhaps already too long response; but the thought occurs to us, that it might be a source of some satisfaction to you, to know a little more definitely the amount of our faith and hope in the results of this 'irrepressible conflict.' As briefly as possible we will tell you. Our faith rests in God and his truth. He has told us that he 'hath made of one blood all nations of men.' This of itself establishes human brotherhood, without regard to condition, colour, or country. It also establishes equal and unalienable human rights. We believe it. We believe it as expressed in the language of our fathers: 'That all men are created equal, and are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.' We believe, *further*, that on the basis of these rights, God has ordained human Governments, with the express design that they should be 'a terror to evil doers, and a praise to them that do well.' God will not slumber over a disregard of these rights, or this kind of government. Again, God has given the Gospel to the world, and commanded that it be preached to 'every creature.' Human slavery stands in the way of obedience to the command, and must therefore yield. The truth must triumph. Our *hope* has the matter of our faith for its basis. 'Hath God said, and shall he not do it?' His promises cannot fail. The signs of the times indicate to us a more enlarged fulfilment of those promises. The analogy of his doings greatly stimulates hope with the expectation of speedy results. The anti-slavery sentiment of our country has had a rebound from its backward tendency, and for years past has been steadily and surely, if not rapidly, advancing. It has reached the culminating point of settlement. 'The negro question,' as it is called, however hated and despised, is *the* question. It has forced its way, in defiance of all sorts of iniquitous compromises, into every department of government, church judicature, and social life. It enters into the decisions of all questions which involve the great interests of the country. It has come at last, on the meagre yet sole question at issue, of slavery nonextension, to triumph in the election of our President. It can hardly be otherwise, as it seems to us, than that God has propounded the question, and means that this generation shall settle it rightly. What though the great mass of churches, and leading organizations professing benevolence, in our country, are against it? What though consistent anti-slavery men are, in point of numbers, comparatively few, both in church and state? Has the number for very many years been greater? No. Less and less, all the way back, to the time when one man, almost single-handed, planted his foot on the rock of anti-slavery truth, and said, '*I will be heard.*' Thousands now where there was but one then, can it be possible that the goal of victory will not be reached? No, as it seems to us, must be the answer. Our country has had a long eulogised Freedom's birthday, and there is much greater need of another. If the administration of our government, denying the faith of its founders, has proved the freedom of 1776 to be the freedom of white men, a new one, even against its own claims, may be the harbinger of a Freedom's birthday for black men. A 'black' adjective could not prevent a republican triumph, nor can a black skin be long construed into a negation of human rights. Republicans may prove false, and nominal christians recreant, but God, who has lent them power, will re-take and put it in more trustworthy hands. The times are full of rapid and wonderful changes. It matters not that they may have been long maturing. The analogy may hold good. It was but a few years ago that the liberator of Southern Italy was selling candles for a support, on one of the islands of our New York bay. United Italy takes her place among the great powers of Europe, and the old 'mother of harlots,' drunk with the blood of saints, staggers under the curse of God and good men, ready to fall.

> 'God moves in a mysterious way
> His wonders to perform.'

Who shall say that there may not now be living the Liberator of our millions of slaves—that, cursed of God, the system which has so long degraded them may not very speedily end? We will use the sovereignty of ballot, hoping to the end. May the Lord deliver the new birth of freedom from the baptism of blood, if it be possible; and yet, if the analogies of all history must be re-enacted, we hope, as christians and men, honourably to meet our responsibilities. God give us strength equal to our day!"

RYDE, *Isle of Wight.*—Some years ago, when on a visit to the island, we found on inquiry that there was no baptist place of worship in this handsome and interesting town. We proposed that an attempt should be made, and it was, but from one cause or other it did not succeed. We are therefore now much gratified to hear that at a tea meeting of 300, held in the Victoria Rooms a few weeks ago, it was stated that the friends are contemplating the erection of a new chapel in the High Street, for which ground has been secured. It appears that when Mr. Little became pastor, there was no sabbath school, and that he made it a condition of his coming that there should be one. A school was opened which has gradually increased, and the teachers generously undertook to clear off a debt on the building of £108. With the profits of the tea, gratuitously provided by the ladies, they have now raised £74, and about £200 have been promised towards the new chapel. Nearly fifty have been added to the church during the past year. We hope they will persevere. If the hearts of the friends are as *large* as that of *Mr. Little* they will succeed.

"WITHOUT MONEY AND WITHOUT PRICE." —A singular comment on the above text was circulated in printed bills at Preston, Lancashire, from which the following is a verbatim extract:—"The Rev. C. H. Spurgeon will preach two sermons in the above place [the Corn Exchange], on Tuesday, February 19th, 1861. Service to commence in the morning at eleven, and in the evening at seven o'clock. *Admission by ticket only.* PRICES OF TICKETS FOR ONE SERVICE—Reserved seats, front of gallery, 5s.; platform, 5s.; reserved seats, gallery, 2s. 6d.; upper gallery windows, 1s. 6d.; elevated sides (area), 1s. 6d.; area, 1s.; under gallery (standing), 6d." What would the Apostles have said to this? (See James ii. 1—10.) Verily, if we are not more careful, this "filthy lucre" will be the ruin of us all!—*Primitive Church Magazine.*

The Metropolitan Tabernacle.—On Monday evening, February 4, a numerously attended public meeting was held in this newly-erected place of worship for the purpose of aiding in raising a sum of £4,000 to complete the expenses attending the raising of the edifice. The meeting was presided over by the Hon. Arthur Kinnaird, M.P. Mr. Spurgeon said it was intended to commence opening the building on the 19th of March by holding a bazaar in aid of the funds. On Monday, the 25th of March, he would preach in it in the afternoon, and throughout the week there would be meetings connected with religious objects. He would not preach there on the Sunday until it was seen whether or not they had funds sufficient to clear the building of debt, which he hoped would be ascertained by the Sunday following, when, if it was so, he would preach in it. If, however, such was not the case, they must just be put to the inconvenience of going to Exeter Hall and the crowded little chapel in Park Street, and be put to all the other inconveniences it was possible to put them to until they raised the necessary funds, for as he had over and over again told them, he would never open the place for public worship on Sunday until every shilling of the expense of building it was paid, and it was totally clear of debt It was announced at the conclusion of the meeting that the amount given or collected on that occasion was £500, while in the course of the past month from £800 to £900 had been collected by the congregation.

Coalville.—This place derives its name from the Leicestershire coal region in which it is situate. Rather more than thirty years ago there was but one house where there are now hundreds. A General Baptist chapel was built soon after the population became settled. Mr. Cholerton, from Leicester, became the minister a few years ago. At this time so many attend the place that the friends have resolved to build a larger. To aid the effort they are preparing to have a bazaar at Whitsuntide. We hear, also, that at Whitwick, united with Coalville as one church, the friends have secured a new and more eligible site, and are about to erect a larger place of worship than that they now occupy. We heartily wish them success in their spirited efforts to benefit that populous neighbourhood.

Lineholme, *Yorkshire.*—The friends here are making strenuous efforts to work down their heavy debt. At a tea meeting of 200 in February, it was stated that during the past year, £93 6s. 7d. had been raised for this purpose by weekly offerings alone, which, with ten pounds from another source, made £103 6s. 7d., leaving yet a burden of £500. Well: let them go on at only the same rate, and in five years it will be emoved!

The Senior Wrangler at Cambridge.—The senior wrangler for this year is Mr. William Steadman Aldis, son of the Rev. Mr. Aldis, the baptist minister, of Reading. Mr. Aldis was educated at one of the London public schools. The very distinguished honour of senior wrangler entitles him to a fellowship in his college, worth, probably, from £400 to £500 per annum. For this, however, he will be ineligible in consequence of his being unable, conscientiously, to subscribe to the articles of the Church of England. Was ever greater injustice done to a dissenter? If the examination were a theological one, the case would be different; but in a purely mathematical examination exclusion from emoluments, on religious grounds, is both illogical and unjust. Here is a gentleman, acknowledged by public authority to be the first scholar of his year, yet debarred by a miserable oath from obtaining his share of collegiate emoluments. A few more such instances must inevitably be the destruction of the odious system.

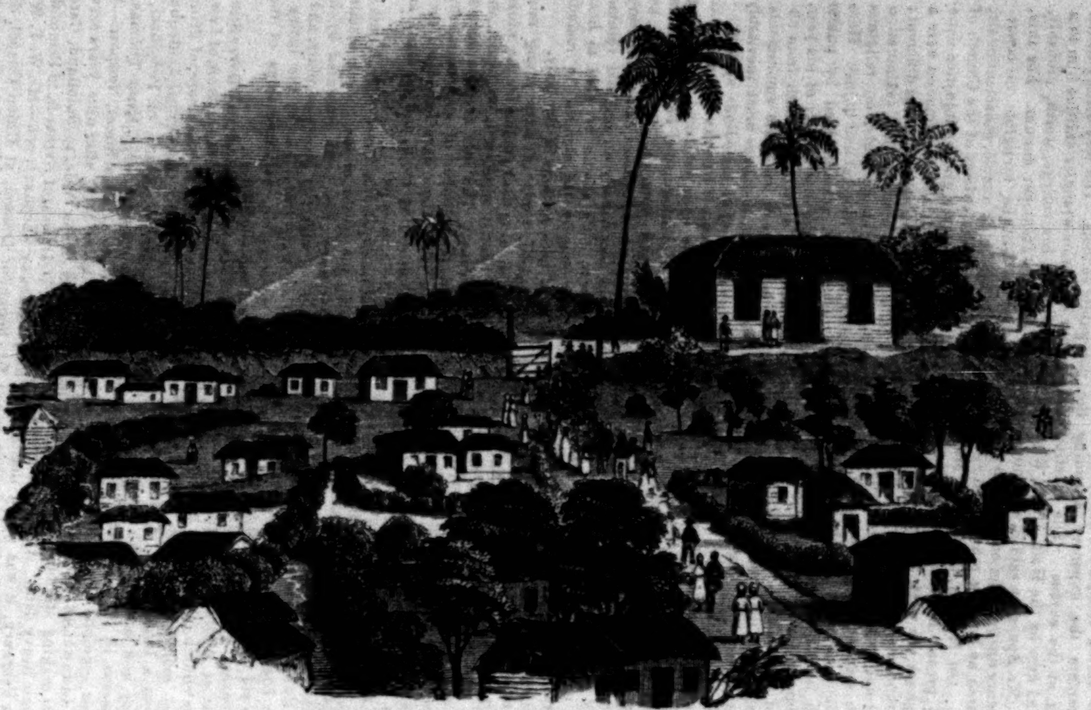
The Proposed "Bunyan Library."—Proposals have been published for issuing the works of distinguished baptist authors of Britain and America. These will be edited by some of our most eminent literary men, and occasionally an original volume will appear. We should be glad to hear that the scheme is intended to include writers of both sections of the body.

Wales.—Upwards of sixty young men are now pursuing their studies for the ministry in the baptist colleges at Pontypool and Haverfordwest. The late revivals have so increased the number of applicants, that both the institutions have exhausted their funds in providing room, and yet many are asking for admission.

Edinburgh, *Dublin Street.*—Mr. Jonathan Watson, the pastor of the church meeting at this place, has been presented by his bible-class with two pieces of plate, and a purse of sixty sovereigns by the ladies of the congregation, as expressions of their esteem and affection.

Removals.—Mr. Malcolm, of Dover Street, Leicester, to Luton.—Mr. Haycroft, of Lewes, to Margate.—Mr. J. B. Blackmore, of Princes Risborough, to the Old Chapel, Cottenham, Cambs.—Mr. W. Evans, of Penyrhoel, to Rock, Radnorshire.—Mr. Evan Thomas, of Tredegar, to Charles Street, Newport.—Mr. Emlyn Jones, M.A., after nine years service at Nebo, Ebbw Vale, to Splotland, Cardiff. —Mr. D. Davies, of Narberth, to Pembroke.

Recent Recognitions.—Mr. W. T. Whitmarsh, of London, at Union Chapel, Shefford, Beds, Jan. 29. Several ministers took part in conducting the interesting services of the day.—Mr. Benwell Bird, of London, at Stourbridge, Worcestershire, Jan. 21.—Mr. Evan Jones, from Pontypool College, at Ruthin.



FOX HILL, BAHAMAS

MISSIONARY.

PWO KAREN BAPTIST MISSION, RANGOON.

By a *reference* to Acts xiv. 26, 27, we see that when Paul and Barnabas returned from their missionary tour to Antioch, from whence they had been recommended to the grace of God, "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Thus we see that it is not only proper, but a duty which the missionary owes to those who aid him in his work, to give an account of himself.

Those friends, who, a year since, so kindly came forward to our aid for school buildings, will be glad to learn, that a permanent school house has been built with teak posts, and roof prepared for shingles, as soon as we are able to get them. The building is 45 ft. by 27. A recitation room 9 ft. wide extends across one end.

During the past dry season, extensive tours were made by Mr. and Mrs. Brayton, in the districts of Engapo, Donabew, Dallah, Pantanau, and Shway-Loung. During these tours we saw much, very much to beckon us onward in our work. In our 22 years labour, we have never seen so much among the people in any one year to encourage our hearts, as during the past year. To give anything like a detailed account of these tours, would quite exceed our present limits. Some of the results are as follows:

BAPTISMS DURING THE YEAR.

Place.	*Number.*	*Remarks.*
Sah-M'Lonk	1	New interest.
Kemendine	11	
May-z-lee	4	New interrest.
Ee-t-leet	3	„ „
Sanbo	1	„ „
Mying-k-doung	5	
Andamah	2	
Way-lah-way	1	
Kang-gyoung	6	New interest.
Kang-khyat	2	„ „
Kyong-tah	3	„ „
Too-gyoung	4	
Tee-krai	8	
Thah-yah-gong	10	
Shway-nee-gyoung	1	
Thing-gying-gong ..	15	New interest.
Plung-pau-tau	1	„ „

making a total of 78 baptized, and 9 new interests started, i. e. one or more baptized where no one had ever before dared to own the name of Jesus before the world. And the fact that most of these baptisms are of heads of families from the ranks of heathenism, gives great encouragement for the future.

We are happy to say that an edition of the New Testament is nearly through the press; and will probably be quite so this month. But we have the means of paying for it only in part. Nearly two thousand Rupees will be due on it when issued. Then we need the Psalms, and indeed the *whole* of the Old Testament as soon as possible.

A Pwo missionary is absolutely needed without delay at Bassein to labour directly for the many Pwos in that district.

We need scores of native preachers to thread every nook and corner of this extensive delta and carry the bread of life to the thousands of Pwo hamlets and villages where as yet the name of Jesus is unknown, and where it cannot be expected any foreign missionary will ever be able to go. Native preachers are also needed in scores to go through the valley of the Salween, and the northern parts of Siam.

But these objects cannot be accomplished without much labour and extensive outlay of money. And to what nobler object can we devote our energies? The HEAD of the church has given to some the inestimable privilege of going in person to point these wanderers in the dark to the BRIGHT AND MORNING STAR. And to others he has given the privilege of being "fellow helpers to the truth," by sustaining those who go, by their prayers and contributions. We are therefore confident that we shall have the prayers of all who love the throne of grace; and if they would feel it a privilege to be co-workers with us by contributing as "God has prospered them," their contributions will be most thankfully received and faithfully applied.

THE REVIVAL IN JAMAICA.

The remarkable movement in Jamaica still extends. The latest accounts show that upwards of 20,000 have been brought under powerful religious influences. "The rapid extension of this work," says one missionary, "may be accounted for by the purely apostolic conduct of the new converts. As soon as they obtain their own pardon they go everywhere preaching the word individually, as 'the woman of Samaria,' and Philip to Nathanael, and also in companies from chapel to chapel, and village to village, till the whole neighbourhood is impressed." Prayer-meetings, in many instances, have been prolonged all day and all night. Many of those who stood aloof and scoffed have been subdued by an irresistible Presence." "Some," we are informed, "who carefully avoided every meeting, and laboured to shut themselves out from its spirit, have yet been visited in their houses, upon their beds, in their grounds, and while journeying to distant places; so that fear has fallen upon every mind." Among the good results has been the destruction of that pride of colour so antagonistic to His message of love, who